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THE

HUSBANDMAN'S  
MANUAL:

Directing Him how to improve the  
several Actions of His

CALLING,

AND

The most usual Occurrences of His  
LIFE, to the Glory of God, and  
the Benefit of his SOUL.

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The ELEVENTH EDITION.

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Written by a MINISTER in the Country for the  
Use of his PARISHIONERS.

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L O N D O N:

Printed for B. DOD, Bookseller to THE SOCIETY  
FOR PROMOTING CHRISTIAN KNOWLEDGE;  
at the *Bible and Key* in *Ave-Mary Lane*, near  
*St Paul's*. 1760.

[Price 2½d. or 15s. per Hundred.]

Imprimatur,

Aug. 4.  
1694.

*Humph. Hody*, R. in Chr.  
P. ac D. D. *Johanni*  
Div. Provid. Archiep.  
Cant. Sac. Dom.





T O T H E

## Parishioners of *L--th,*

*Grace, Mercy, and Peace be multiplied.*

My Brethren, dearly beloved in the Lord ;

**I***T hath been my Endeavour ever since the Care of your Souls hath been committed to me, to discharge my Trust to the best of my Power ; and it is in pursuit of this Endeavour, that I put this little Book into your Hands: The Design of which is, to stir up in you frequent Thoughts of God, and the Things of another Life. A Design very necessary for all Sorts of Men, but for those of your Calling especially: Husbandmen having been always observed to be too much abased in Thought, and seldom to raise their Minds to Things above the level of their Employment. How can he get Wisdom (saith the Son of Sirach) that holdeth the Plow, and that glorieth in*

## The Dedication.

the Goad; that driveth Oxen, and is occupied in their Labours, and whose talk is of Bullocks? He giveth the Mind to make Furrows, and is diligent to give the Kine Fodder, *Ecclus.* xxxviii. 25, 26. But, believe me, my Brethren, if you do not get Wisdom, it is your own Fault, more than the Fault of your Calling; for there is no Calling in the World, (excepting that of Clergymen only) which affords greater Opportunities for Mens Improvement in spiritual Wisdom, than yours doth: As may from hence appear, that our Blessed Saviour hath taken most of his Parables from Things that lie within the Compass of it. It has often suggested to me many a pious Thought, and moved me to many a devout Ejaculation: Examples of some of them I here present you with, in Hopes that thereby you may learn to make the same Improvement; and I have in all of them laboured after a Plainness of Expression, suitable to your Capacity; and such a Shortness as a very little Patience may be sufficient to go thro' with. And now, that the Book may be the more useful to you, I advise you to consider, some time before you go about any ordinary Work, of whatever sort it is, and to look whether you cannot be hence furnished

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## The Dedication.

*ed with some pious Meditation thereupon. I cannot say I have taken in every Thing you may be employed about ; but your most common Employments I have : As for the rest, I purposely omitted them ; because I designed as small a Volume as the Subject would allow of.*

*To every Meditation I have annexed either a short Prayer, or some Ejaculations : collected for the most part out of the holy Scriptures ; which I would have you put up to God, in the midst of your Employment : In doing of which, it is not expected that you should kneel, or be so much as uncovered always ; for God does not require, in these occasional Addresses, the Ceremonies of more solemn Acts of Worship ; and yet He is as well pleased with them, nay, perhaps better, inasmuch as these are certain Tokens of a Mind fully bent upon his Worship and Service : Whereas the other may and do very often, flow from mere Custom ; and then they are but Lip-Labour.*

*And now I hope that you will be so kind to yourselves, as to concur with me in this Design for your own Good, and to put in Practice what I have here advised you to. Believe me, the Salvation of your Souls is the only Thing for which it was worth your*

## The Dedication.

while to be born: So that Religion is the greatest Concern of your whole Lives; and did it require the greatest part of your Time and Strength, to be wholly laid out upon that alone, if you were wise, you would not grudge at it. But you see the Goodness of Almighty God: He hath not made Religion inconsistent with your worldly Business; but hath so ordered it, that you may attend to both at once: For I appeal to yourselves; may not a Man hold his Plow as well when he has pious Thoughts in his Mind, as when he is thoughtless as his Cattle that draw it? May not he lift up his Heart to God, at the same time he goes whistling a Tune, as insignificant as the jingling of his Horses Bells? Why then should any Man be more backward to the one than to the other? Why should Men refuse to be Religious, when it would take them up never the more Time, and cost them never the more Pains? Nay, when it would sweeten their Labour, and draw God's Blessing down upon them? For Work is not half so tedious to a Man, when his Thoughts are otherwise employed, as it is when they are intent upon that only: Such a withdrawing the Thoughts, being like the listning to a Story upon the Road, which seems

## The Dedication.

*seems to shorten a Journey, and renders it pleasant. And the Blessing of God would most certainly attend Men in so doing; for He hath promised never to forsake those that diligently seek him. He is mindful of us, when we forget Him; we may be certain therefore, that He will not forget us, when we remember Him.*

*And for your further Encouragement thus to employ your Thoughts, God hath promised to take the Care of all such as do so upon Himself, and to provide for them all Things that they stand in need of: Seek ye first the Kingdom of God and his Righteousness, saith Christ, and all these Things shall be added unto you, Matt. vi. 33: So that the giving up yourselves to Piety and Devotion, is the best Course you can take to secure even your worldly Interest. As for Anxiety or Carefulness, it is so far from doing it of itself, that it cannot make so much as one Hair white or black; and it divests a Man of all Right to God's Promise of providing for him; and then, What hath he to depend upon?*

*By this little that I have said, you may, in some measure, perceive the Easiness, the Pleasure, and the inestimable Benefit of what I here advise you to: But no Words*

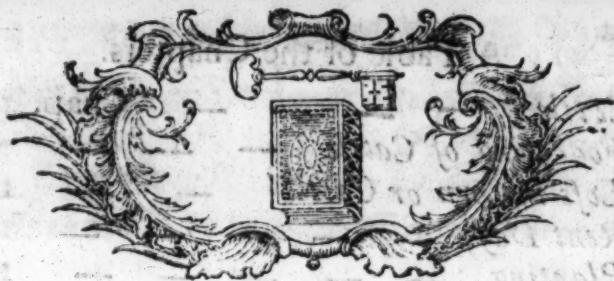
## The Dedication.

will convince you so much to your Satisfaction, as the putting it in Practice. You cannot conceive how much it will contribute to your Growth in Grace, and that inward Joy and Peace which will perpetually accompany you. God knoweth my Heart, my Design is for your Good; and if I fail of my End, I am sure I shall not of the Reward of my honest Intention. But I hope better Things of you, and Things that accompany your Salvation; that you will so far submit yourselves to my Direction in this Particular, and in all other Things that belong to my Office; that when God shall call me to give an Account of your Souls. I may do it with Joy, and not with Grief: Which that God may grant, for Jesus Christ's sake, is, and shall be the constant Prayer of,

Your most faithful Servant

In the LORD,

E. W.



A

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THE  
HUSBANDMAN'S  
MANUAL, &c.

I.

PLOWING,

**D**ID any one look on, who knew not the Meaning of this, he would think it as strange and unnatural a Thing for Men thus to tear that Earth out of which they were taken, as it is for Children to be perpetually scratching the Face of their Mother. But if the Earth be not thus torn and harassed, it will not yield its Increase, and Mankind must starve for lack of Bread. This is the very Case of most Men in this World; who, if let alone in the peaceable Enjoyment of the good Things of Life,

Life, grow stupid and senseless of their Duty to God, are utterly barren as to all the true Purposes and Ends of Living, and whom nothing but Afflictions can render fruitful: Base-spirited and ungrateful Wretches! whom the Goodness of God cannot move to Obedience, but they must be driven to it with Stripes, and forced by Wounds; nay, and it is well if all this will prove effectual.

‘ **B**UT do thou, O my God, give  
 ‘ me a softer Heart, and a more in-  
 ‘ genuous Frame of Mind, that thy Mer-  
 ‘ cies may lead me to Repentance; and  
 ‘ that the continual Sense of thy Good-  
 ‘ ness to me may draw me nearer to  
 ‘ thee, in a Way of Gratitude and Obe-  
 ‘ dience. But if thou seest that unless  
 ‘ I am troubled I shall go wrong, and  
 ‘ that it is good for me to be afflicted?  
 ‘ I humbly submit myself to whatsoever  
 ‘ thou in thine infinite Wisdom shalt  
 ‘ think fit to lay upon me: nay, rather  
 ‘ than I should sleep in Sin, I beg Af-  
 ‘ flictions of thee. O save me, though  
 ‘ it be by the Severities of thine Hand.  
 ‘ If nothing else will make me fruitful,  
 ‘ let the Plowmen plow upon my Back,  
 ‘ yea,

‘ yea, let them make long Furrows.  
‘ Do thou only, O my dearest Lord,  
‘ sanctify my Afflictions to me, and grant  
‘ that they may work out for me a far  
‘ more exceeding and eternal Weight of  
‘ Glory.’

II.

S O W I N G.

**I**T is in hopes of a Crop next Harvest that I sow this Seed; but if my Hopes should fail me, (which God forbid) I could not but confess that I were justly served, and that God did wisely punish my Unfruitfulness towards Him, in the Unfruitfulness of my Land towards me: For what Fruit have I ever brought forth, answerable to the Means of Grace he hath afforded me? The Seed of his Word, which he so plentifully sows amongst us, seems to be thrown away upon the greatest Part of us: Whilst one, for Custom sake, just gives it the hearing, but never considers it: Another is perhaps affected with it for the present, but upon the next Temptation forgets it: The Heart of a third is so possessed with the Cares of this Life, as to leave no room for the Thoughts of a better. Should  
one

one sow Seed in the High-way, on a Rock, or among Briers and Thorns, it would turn to a good Account.

‘ **B**UT give me, O Lord, an honest  
 ‘ and good Heart, that I may hear  
 ‘ thy Word and keep it, and bring forth  
 ‘ Fruit with Patience. Let thy Word  
 ‘ be to me as good Seed sown upon good  
 ‘ Ground, that springs up, and bears  
 ‘ Fruit an hundred fold. Give me, O  
 ‘ Lord, an humble and teachable Mind;  
 ‘ mortify my Lusts, subdue my Passions,  
 ‘ and wean me from this World, so that  
 ‘ nothing may hinder thy Word from  
 ‘ having its due Effect upon me: And  
 ‘ when thou hast so prepared me, enable  
 ‘ him whom thou hast made my Teach-  
 ‘ er, truly to discharge his Duty. Bless  
 ‘ him in the Dispensation of thy Word,  
 ‘ and bless me also in this my present  
 ‘ Work. Prosper thou the Work of  
 ‘ our Hands upon us; O prosper thou  
 ‘ our Handy-work.’

### III.

*Plowing or Harrowing in of SEED.*

**W**ERE it not for this, all my former Labour and Charges would be  
 be

be certainly lost : For the Seed lying upon the Surface of the Ground, would be carried away by the Birds, before it could take any Root. Methinks I have here visibly set before my Eyes the great Necessity of Meditation, to render the Word of God effectual to us ; and I cannot but think, that it is for want of that that Men profit so little by it. Men will take up a Bible, or some other good Book, and read in it a little while : They will go to Church, and hear a Sermon, and then they think their Work is done ; when alas ! it is no more done, than my Work was done when I had just scattered my Seed upon the Ground : A most necessary Part remains yet untouched. A Man must go over it again and again, if he design to reap any Fruit of it. For as without this Harrowing in the Seed, I could not expect any Crops ; so without Meditation the Benefit of God's Word will be lost. Bare Reading or Hearing is but just sowing the Seed ; it lies but upon the Surface of our Hearts, and will be most certainly snatched away by the Devil, unless by Meditation we let it in, and cover it as it were out of his Sight.

**I** Beseech thee therefore, O gracious  
 ‘ Lord, teach me as much Wisdom  
 ‘ in the Management of my Spiritual  
 ‘ Concerns, as I have of my Temporal;  
 ‘ and make me as careful of thy Word,  
 ‘ that Seed of Eternal Life, as I am of  
 ‘ this, which can serve but for a Moment.  
 ‘ Open thou my Heart to receive it, and  
 ‘ let it bring forth Fruit in abundance.

‘ Teach me to meditate on thy Judge-  
 ‘ ments, and always to think upon thy  
 ‘ Name.

‘ Let me hide thy Words in my Heart,  
 ‘ that I may not sin against thee.

‘ O establish thy Word in thy Servant,  
 ‘ that I may fear thee.’

## IV.

## M O W I N G.

**I**N this Meadow here, how doth the  
 Grass stand before me, some old and  
 withering, some young and blooming,  
 mixt together! both must fall by the same  
 Stroke of my Scythe; and that which is  
 to fall by the very next Stroke, stands as  
 gay and insensible of its Danger, as that  
 which will not fall till the very last. This  
 is a lively Picture of the World, wherein  
 Men dwell, old and young together, till  
 Death

Death cuts them off; and for ought I can see, they are all as careless and unconcerned about their latter End, as this very Grass. This is almost insufferable Folly, that Man, who knows he must die ere long, and knows not but what he may die this very Minute, should yet make no Preparation for Death. But whilst young Men take it for granted that they have many Years to come, and old Men think themselves not so old, but that they may live one Year or two more, they do all so live as if they were never to die.

‘ **B**UT teach me, O my God, so to  
‘ number my Days, that I may ap-  
‘ ply my Heart unto Wisdom: Make me  
‘ seriously to consider that they are but  
‘ as a Span long; and my Age is no-  
‘ thing in respect of thee; and that Men  
‘ in their very best Estate are altoge-  
‘ ther Vanity. As soon as thou scatterest  
‘ them, they are even as a Sleep, and  
‘ fade away suddenly like the Grass;  
‘ which in the Morning is green, and  
‘ groweth up; but in the Evening is cut  
‘ down, dried up, and withered. And  
‘ now, Lord, what is my Hope? Truly  
‘ my Hope is even in thee. I am but a  
‘ Stranger

‘ Stranger and a Sojourner here ; but  
 ‘ yet, O Lord, how unprepared am I  
 ‘ to go to my long Home ! O spare me  
 ‘ therefore a little, that I may recover  
 ‘ my spiritual Strength, before I go  
 ‘ hence and be no more seen.”

## V.

## W E E D I N G.

**S**O, here are plentiful Remains, I perceive, of the old Curse upon Man's Disobedience. Thorns and Thistles shall the Ground bring forth to thee, said God to our Father *Adam*, and we his Children feel the Effects of the Sentence to this Day ! Here are no Thorns indeed, the Cultivation of the Ground preventing the Growth of them ; but all the Cultivation in the World will not wholly prevent the Growth of Weeds. All I can do is little enough to keep them from growing to such an Head, as to overtop and choke the Corn. And now what I find in my Field, the same do I feel in myself ; the Corruption of my Nature producing nothing but evil Fruits, which, if neglected, will soon choke the Seed of Eternal Life, God hath sown in my Heart. I do indeed, by the Power of his

his Grace, wholly abstain from such gross and crying Sins as Murder, Adultery, Drunkenness, Swearing, &c. but still I find some Remains of the Old Man in me, some Excesses of Passion, some Wandrings in Prayer, some Coldness in Charity, and such like Failings, which, tho' I daily strive against, I fear I shall never quite destroy.

‘ **T**O thy Mercy therefore, O Lord,  
‘ do I betake myself, and not to  
‘ my own Merits. O consider me not  
‘ as I am in myself, for I am vile and  
‘ corrupt; and if thou shouldst be ex-  
‘ treme to mark what is amiss in me,  
‘ how should I stand before thee? In me,  
‘ that is, in my Flesh, dwelleth no good  
‘ Thing. I feel a Law in my Members  
‘ warring against the Law in my Mind;  
‘ but grant, I beseech thee, that it may  
‘ never so far prevail as to bring me into  
‘ Captivity to the Law of Sin. Assist  
‘ me, I pray thee, with thy Grace, that  
‘ I may not walk after the Flesh, but af-  
‘ ter the Spirit. Do thou utterly destroy  
‘ those Remains of the Old Man in me;  
‘ mortify my evil Inclinations, subdue  
‘ my Lusts, and so bless and prosper  
‘ those

‘ those Seeds of Religion thou hast sown  
 ‘ in my Heart, that they may bring  
 ‘ forth plentifully thirty, sixty, nay,  
 ‘ an hundred fold.’

## VI.

## GREEN CORN.

**H**OW beautiful doth this Field now look ! What a lovely Sight it is now, in comparison of what it was when over-run with Brambles and Moss ! It was then the Picture of a Man in his unconverted State, when his Soul is over-run with vicious Habits, and his Life and Actions all over deformed and irregular. But it is now the Resemblance of the same Man converted, when the Spirit of God hath formed him into a new Creature ; and there is an inexpressible Sweetness and Beauty in all his Conversation ; when he is all Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. Lord, what lovely Virtues as these ! who can be otherwise than ravished with them ?

‘ **G**RANT, O Lord, that I may  
 ‘ see and abhor the Ugliness of  
 ‘ Sin, and be taken with the Excellency  
 ‘ and

‘ and Beauty of Holiness. Let me have  
‘ no Pleasure in Wickedness, or suffer  
‘ any Evil to dwell with me. Let my  
‘ Delight be in the Saints that are in the  
‘ Earth, and in such as excel in Virtue.  
‘ O let me be always in love with Righteousness, and let my Countenance behold the Thing that is just.

‘ Wash me thoroughly from my Wickedness, O God, and cleanse me from my Sin. Make me a clean Heart, and renew a right Spirit within me; so shall I be acceptable in thy Sight, O Lord, my Strength and my Redeemer.

VII.

R I P E C O R N.

SEE how this Corn standeth, just as it did the last Year! the Stalk the same, the Ear the same, and the Grain the same; only it doth not stand upon the same Spot of Ground. One would think that the same Corn had only changed its Place, or rather, was risen anew out of the Earth. The Manner how this should be, is to me inconceivable; only that so it is, I see and am certain: And methinks I herein perceive the Working of that Almighty Power, by which  
at

at the Last Day shall be wrought the Resurrection of the Dead; when the scattered Particles of our Bodies shall be re-united, and we shall rise the very same Men we at present are, and appear before the Judgement-Seat of God, to receive according to the Things we do here, whether they be good or bad.

‘ **M**UST then this Body rise again?  
 ‘ O Lord, prepare it for that Re-  
 ‘ surrection. Let the Spirit of Christ  
 ‘ so dwell in me now, that it may quick-  
 ‘ en this mortal Body at the Last Day,  
 ‘ and raise it to eternal Life. O Lord,  
 ‘ let me not rise to Shame and Confu-  
 ‘ sion of Face, but to Honour, Life,  
 ‘ and Immortality. Let my Conversa-  
 ‘ tion be so heavenly, and let me so  
 ‘ look for my blessed Saviour, that he  
 ‘ may at last change this vile Body in-  
 ‘ to the Fashion of his glorious Body;  
 ‘ that this Mortal may put on Immor-  
 ‘ tality, and this Corruptible may put  
 ‘ on Incorruption; that I may for ever  
 ‘ triumph over Death and the Grave,  
 ‘ and give Thanks to thee, my God,  
 ‘ for giving me the Victory, through  
 ‘ our Lord Jesus Christ.’

VIII.

*R E A P I N G.*

**H**OW busy are these Reapers at their Work! They cannot, for haste, separate all the Tares and Thistles from the Wheat, tho' their Master, could he help it, would not suffer any thing but the pure Corn to enter his Barn. At the great Harvest, I mean the End of the World, how busy will the Angels be, in gathering all Mankind before the Throne of God! But they will make clean Work; they will carefully gather out from among the Elect all Things that offend, and every one which doth Iniquity; for God will suffer nothing unholy to enter his Kingdom. There will be no Tares, no Creatures of the Devil admitted into Heaven; but all such shall be shut out; and not only so, but be cast also into that Furnace of Fire, where is wailing and gnashing of Teeth for ever and ever.

‘ **L**ORD, this is a serious Consideration: Must I be judged? And shall nothing unholy enter into thy Kingdom? What then will become of me, a miserable Sinner? O Lord, wash  
‘ me

' me thoroughly from my Wickedness,  
 ' and cleanse me from my Sin. Grant  
 ' that the constant Sense of this Judge-  
 ' ment may cause me to work out my  
 ' Salvation with Fear and Trembling :  
 ' And to that End, do thou, I beseech  
 ' thee, work in me to will and to do of  
 ' thy good Pleasure ; make me careful  
 ' of all my Actions, and every way such  
 ' as thou wouldst have me to be. Lord,  
 ' I promise thee the sincere Obedience of  
 ' my whole Man ; but yet, after all, it  
 ' will be imperfect : Do not thou there-  
 ' fore enter into strict Judgment with thy  
 ' Servant ; be not extreme to mark what  
 ' is done amiss. All my Hope and Trust  
 ' is in thy Mercy only ; and by that  
 ' Mercy, I beseech thee, condemn me  
 ' not with the wicked World ; but grant  
 ' that, being absolved, I may, among  
 ' the Righteous, shine forth as the Sun  
 ' in the Kingdom of my Father.'

## IX.

*Setting forth of TITHE.*

**N**OW am I setting forth God's Por-  
 tion ; and, as it were offering to  
 Him the First-Fruits of my Increase :  
 And truly, it would be an ungrateful  
 Thing in me to deny Him a Tenth Part,  
 from

from whom I receive the Whole. But why do I talk of denying it him? it is in truth robbing him, to withhold but the least Part of this, which the Piety of our Ancestors hath dedicated to him. Alas! It is what I never had a Right to: And when I set forth the Tythe, I give him that which was never mine. I never bought it in any Purchase, nor do I pay for it in my Rent. What then? shall our Ancestors engross the whole Reward of this Piety? No, I am resolved to partake with them; for what they piously gave, I will religiously pay; and I do in my Heart so far approve of what they have done, that were it left to myself, to set apart what Portion I myself should think fit, for the Maintenance of God's Ministers, I should take Care that He, by whom I receive spiritual Things, should want nothing of my temporal.

‘ **D**O thou therefore, O my God, accept of this Tribute which I owe thee for all thy Mercies. It is, I confess, thine own; but do thou accept of me in rendering thee thine own; for thou, who searchest the Hearts, knowest that I do it chearfully, freely and willingly.

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' lingly. And I beseech thee to keep me  
 ' in this Frame of Mind, that I may never  
 ' covet any Man's Goods, much less that  
 ' which is thine. Set a Watch, O Lord,  
 ' over mine Eyes and Hands, let them  
 ' never be defiled with Rapine and Sa-  
 ' crilege; that so the dreadful Curse  
 ' which followeth the Thief, may never  
 ' enter into my House to consume it.  
 ' And further, I pray thee, that of thy  
 ' Mercy thou mayst so bless the Labour  
 ' of my Hands, that I may have a large  
 ' Portion yearly dedicated to thy Service;  
 ' and that in Exchange for these Things  
 ' temporal, I may receive the Things  
 ' which are spiritual and eternal.'

### X.

#### *THRASHING.*

**I**N the Sweat of thy Face thou shalt eat  
 Bread, was part of that Sentence which  
 God denounced against Man, for his eat-  
 ing the forbidden Fruit: And had not  
 that Sentence taken Effect, I had been  
 eased of this Labour. Yet I cannot but  
 acknowledge both the Wisdom and Good-  
 ness of God in this Punishment, as well as  
 his Justice: For as it was not fit that such  
 a shameful Disobedience should go un-  
 punished;

punished; so it was utterly impossible that any Punishment could be better suited to the Offenders, or carry in it greater Signs of Mercy; nay, this Punishment itself is a Mercy to us: For considering the Corruption which Sin hath brought upon our Nature, were it not necessary that we should spend the greatest Part of our Strength and Time in providing for our Subsistence, we should spend them in doing Mischief. Alas! we can scarce have one spare Minute lying upon our Hands, but we are presently employing it vainly or wickedly: What then would Men have been, should they have had plenty of all Things, and nothing in the World to do? Surely this Earth would have been an Hell.

‘ **O** My God, how can I do otherwise  
‘ than adore thy Goodness and  
‘ Mercy, even whilst I suffer by thy Justice? How gracious art thou in punishing Man for his Sin, when thy Punishment is designed as a Means to keep  
‘ him from greater Evils? Thou hast laid  
‘ upon him a Necessity of being employed innocently, lest he should employ  
‘ himself wickedly. And as I adore this  
‘ thy

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‘ thy Goodness to Mankind in general,  
 ‘ so I do also as to my own particular. I  
 ‘ doubt not but thou sawest that this  
 ‘ laborious State of Life was fittest for  
 ‘ me, or thou wouldest not have called  
 ‘ me to it. O give me Grace to be re-  
 ‘ signed to thy good Pleasure, and to be-  
 ‘ have myself with that Humility and  
 ‘ Contentedness, that after the Work of  
 ‘ this Life is done, I may rest with thee  
 ‘ for ever and ever.

XI.

WINNOWERING.

**W**HEN *John the Baptist* came to  
 prepare the Way of Christ, he  
 said of him, “ That the Fan was in his  
 Hand, and he would thoroughly purge  
 his Floor, and gather his Wheat into the  
 Garner, but he would burn up the Chaff  
 with unquenchable Fire:” Which certainly  
 must mean, That Christ would separate  
 the Wicked from among the Righteous,  
 as Men by Winnowing separate Chaff  
 from Wheat. And this Christ hath often  
 done by the Means of Persecutions, when  
 the Hypocrites fly out of the Church as  
 Chaff out of the Floor, and only the faith-  
 ful Servants of God maintain their Ground  
 by Suffering. But yet he will do it more  
 effectually

effectually at the Day of Judgement, when only the Righteous shall be received into Heaven, as good Wheat is into the Garner ; and all the Wicked shall be blown away with the Breath of his Mouth, into the eternal Flames of Hell.

‘ **O** My God, give me a firm and  
‘ stedfast Faith, such as no Storms  
‘ or Temptations may be able to move.  
‘ Lead me not, I pray thee, into Temp-  
‘ tation ; but if thou dost, enable me to  
‘ withstand it. Rather than deny thee,  
‘ let me chuse even Death with Tor-  
‘ ments. Make me ready to suffer any  
‘ Thing for thy Sake ; and give me such  
‘ an invincible Patience under my Suffer-  
‘ ings, that my Faith may be found in  
‘ the Day of the Lord laudable, glori-  
‘ ous and honourable. Let nothing make  
‘ me swerve from the Truth and Way  
‘ of thy Commandments, much less let  
‘ me be carried away with every Wind  
‘ of Doctrine. Let me ever remain with-  
‘ in thy Church Militant here, that at  
‘ last I may be made a Member of thy  
‘ Church Triumphant hereafter. O fit  
‘ and prepare me for that dreadful Day  
‘ of Trial, wherein all the Ungodly shall

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• be as Chaff, which the Wind scatter-  
 • eth away from the Face of the Earth :  
 • Make me able to stand in the Judge-  
 • ment, and let me be saved in the Con-  
 • gregation of the Righteous.

XII.

*Going to Market.*

**N**OW am I going amidst a World of Temptations, I am going to Buy and Sell, an hazardous Employment, and in which, it is hard for a Man to maintain his Innocence. It is a true Saying, that of the Son of *Sirach*, *As a Nail sticketh fast between the joinings of the Stones; so doth Sin stick close betwixt Buying and Selling.* When I buy, I am apt to depreciate and vilify my Neighbour's Goods; and when I sell, I am apt to commend and extol my own; both, God knows, very often against my own Conscience. Thus for a small Matter is a Man often betrayed into great Sins; and this is called Shrewdness: But whatever it be, I am sure, it is not true Wisdom, nor will any Man be the better for it at the last: For let a Bargain be never so good upon all other Accounts, yet it is abundantly too hard, if it cost a Man his Innocence. ' I

‘ **I** Am going, O Lord, where I shall  
‘ be assaulted by one of the most  
‘ powerful of my spiritual Enemies: Do  
‘ thou fight in me, and for me, or I must  
‘ needs be overcome. Convince me of  
‘ the Vanity of all Things here below,  
‘ and that no Gain can countervail the  
‘ Loss of a good Conscience. Let me  
‘ consider that the whole World can pro-  
‘ fit me nothing, if I should lose my own  
‘ Soul. Set a Watch, O Lord, over my  
‘ Mouth, that I offend not with my  
‘ Tongue. Let me do unto all Men, as  
‘ I would they should do unto me. Make  
‘ me true and just in all my Dealings.  
‘ O let me keep Innocency, and do the  
‘ Thing that is right, since that only will  
‘ bring me Peace at the last.’

XIII.

*Folding of Sheep.*

**N**OW, should one of these poor  
Creatures leap out and stray from  
its Fold, it would perhaps meet a Thief  
to cut its Throat, or a malicious Neigh-  
bour to drive it to the Pound. To be sure,  
it would find no one to take the Care of it,  
as I do. How much less is the Hazard of  
those People, who run away from their

own Church, and leave their own Pastor? How many of them are deceived by Wolves in Sheeps Cloathing, and led into very dangerous Errors? Whilst they straggle into By-paths, how many Mischiefs do they fall into before they are aware? There are a great many Pit-falls and Snares in their Way, and an Abundance of crafty Men, that lie in wait to deceive. True indeed, those do not run such great Hazards, which follow others that are true Shepherds, such as are lawfully called to their Charge, and came in by the Door: But yet, is it not a Folly to leave him, who hath taken particular Charge of my Soul, and must give God an Account for it; and run after another, who is not so obliged to take Care of me, and perhaps will take none? Men may talk what they please of greater Edification? but should one of my Sheep run away from me, and still thrust itself under another Shepherd, I should not hope to see it thrive very fast.

‘ **P** Reserve me, O my God, in the  
 ‘ Communion of thy Church. Suf-  
 ‘ fer me not to wander in the By-paths  
 ‘ of Schism or Heresy. Take from me  
 ‘ all

all Vanity and Lightness of Spirit, and let me have nothing to do with those that are given to change: Give me a sound Judgement and right Understanding in all Things, and let me keep the Unity of the Spirit in the Bond of Peace. Make me of a meek and humble Mind, let me know the Voice of my true Shepherd, and always follow it. And do thou, O blessed Jesus, thou great Shepherd of the Sheep, keep me; and keep also my Shepherd, for he also is a Sheep of thine: Let him faithfully follow thy Voice, and I his, till we both arrive at everlasting Happiness. Have Mercy also, I pray thee, upon the distracted State of Christendom: Unite all our Breaches, and heal our Divisions; and grant that we may all be one Sheepfold under thee our Shepherd.

XIV.

*CATTLE.*

**H**OW do all these Creatures do their Duties in their several Kinds! The Horses are ready either to draw my Plow and Cart, or to carry me and my Burthens; the Cows twice a Day return Home with their Udders laden with

**B 5**

Milk

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Milk, and the Sheep yield me both Food and Raiment. These are all made for the Service of Man, and perform it accordingly: But yet Man, who was made for the Service of God, turns Rebel and Disobedient. Methinks these very Beasts upbraid us with Baseness and Ingratitude: For do they serve us, who do them but very little Good? Are not we then vile unthankful Wretches, who refuse to serve that God, to whom we owe all that we are or have; that God, who created us, redeemed us, and doth always more abundantly for us than we can ask or think?

‘ **O** My God, I will love thee, I will  
 ‘ obey thee. Have I all these good  
 ‘ Things from thee, nay, have I my  
 ‘ own Being from thee, and shall not I  
 ‘ serve thee? Do these senseless Creatures  
 ‘ obey thee for my good, and shall not  
 ‘ I obey thee when it is for my own? O  
 ‘ create in me a thankful Heart; make  
 ‘ me truly sensible of my great Obligations to thee, and let me express my  
 ‘ Thankfulness to thee in an entire Obedience to thy Will. Let me resign myself up wholly to thy Disposal, and  
 ‘ serve thee with all the Powers of my  
 ‘ Body and Soul. Let me do thy Will

‘ as perfectly as these thy Creatures do it  
‘ on Earth, yea, rather, as thy Angels  
‘ do it in Heaven.

XV.

*Foddering of CATTLE.*

**W**HAT haste do these poor Creatures make to me, as soon as I appear among them with their Food? I need not call them twice; and if I stay a little longer than usual, they by Lowing and Bleating call upon me. O that we Men were but as sensible of the Necessities of our Souls, as these Creatures are of the Wants of their Bodies! How eagerly then should we embrace all Means of Grace which God hath afforded us! How diligent should we be in reading the Scriptures? How constant at Prayers and Sacraments? How attentive to the Word preached? But alas! instead of that, How do we neglect the Word of Life? either not Reading or Hearing at all, or at best with Carelessness and Indifferency; the publick Worship we either causelessly absent from, or coldly attend to; we turn our Backs upon the Sacrament, and shamefully reject the Bread of Life when offered to us. Thus under plenty of spiritual Nourishment,  
we

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we chuse to starve ; and so our Carcases  
be but provided for, little do we care  
what becomes of our poor Souls.

‘ **H**AVE Mercy therefore upon us,  
‘ **O** Lord, and give us a just Sense  
‘ of our spiritual Wants and Necessities.  
‘ Wean us from the Things of this World,  
‘ and fix our Affections on Things above.  
‘ Let our Hopes and Desires be set upon  
‘ Heaven and heavenly Things, that so  
‘ we may be as careful to preserve our  
‘ spiritual Life, as these Creatures are  
‘ their natural. As the Hart panteth after  
‘ the Water-brooks, so may our Souls  
‘ pant after thee, our God. Give us, O  
‘ Lord, that blessed Hunger and Thirst  
‘ after Righteousness, to which alone thou  
‘ hast promised entire Satisfaction ; and  
‘ teach us to seek after that living Bread  
‘ which came down from Heaven, that  
‘ so we may eat of it, and live for ever.

**XVI.**

*Loss in Corn or Cattle.*

**T**HIS is a great Loss, but yet,  
must confess, that it is but a just  
Punishment of my Sins ; nay, very much  
less than my Sins deserve ; did not God  
in Judgement remember Mercy, he might  
have destroyed all my Substance, yea,  
and

and myself too, both Body and Soul in Hell. O the malignant Nature of Sin ! it taints the very Air we breathe in ; it blasts our Crops, and brings Diseases upon our Cattle : Sometimes it raises Floods, and drowns the Fruits of our Land : Sometimes it makes the Heavens as dry as Brass, and hardens the Earth as Iron. In short, it putteth the whole Frame of Nature out of Course. And who can we blame for this, but ourselves ? As for God, he doth not willingly afflict us ; and when he doth it, he doth it as a Father, for our own good. If we did not smart under his Rod sometimes, we should be utterly undone ; we should be apt to go on in our Sins, without any Remorse, and so perish for ever.

‘ **O** LORD, I acknowledge thine  
‘ Hand, and confess thy Justice  
‘ in this Punishment : Give me Grace to  
‘ bear it patiently, and to amend those  
‘ Faults which have drawn it on me. O  
‘ Lord, I am sorry for my Sins, and  
‘ promise thee a better Obedience for the  
‘ Time to come. Do thou therefore, I  
‘ beseech thee, withdraw thine afflicting  
‘ Hand from me ; say to the Destroyer,  
‘ It is enough ; for through thy Afflicting  
‘ Grace,

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‘ Grace, it shall be enough for my Re-  
 ‘ formation. But if thou see’st it very ne-  
 ‘ cessary for me to be more severely dealt  
 ‘ with, I humbly lay myself and all I  
 ‘ have at thy Feet; even take all; strip  
 ‘ me as naked as ever I was born; do  
 ‘ what thou wilt with me in this World;  
 ‘ only, I beseech thee, by thine own  
 ‘ Mercies, and the Blood of my dearest  
 ‘ Saviour, save my Soul in the next.

## XVII.

### *RENT-DAY.*

**N**OW doth my Landlord expect  
 his Rent, and I have accordingly  
 provided it for him. It is one of my  
 greatest Cares to keep my Accounts even  
 with him: Would I were as careful about  
 my Accounts with God, which are of a  
 much greater Concern: For God’s Te-  
 nant I am in an extraordinary Manner;  
 of him I hold my very Being, all that I  
 am, and all that I enjoy; and surely he  
 expects that I should make him some Re-  
 turns. There is a Rent due to him too,  
 even the Improvement of all the Talents  
 he hath put into my Hands, and surely I  
 ought to take Care to pay it; especially  
 since he doth not, like my earthly Land-  
 lord, require it for his own Sake, but  
 for

for mine : For tho' his be the Glory, yet mine is the Benefit. The Returns I make to him, make me never the poorer, and yet will for ever encrease my Reward.

‘ **O** Gracious God, thou hast sent me  
‘ into this World, and entrusted  
‘ me with many Talents to improve to  
‘ thy Glory : O let me not be a slothful  
‘ Servant ; but do thou so quicken my  
‘ Industry, that I may make thee such  
‘ Returns as thou requirest of me. Let  
‘ me not be careful only how to discharge  
‘ my Obligations to my earthly Land-  
‘ lord, (though for that also let me be  
‘ duly careful ; and do thou, I pray  
‘ thee, bless me in my Care ; but let my  
‘ main Endeavour be, to acquit myself  
‘ to thee, my God ; that when I shall  
‘ appear before thee, at the great Day  
‘ of Account, I may receive that blessed  
‘ Sentence ; *Well done, good and faithful*  
‘ *Servant, enter thou into the Joy of thy*  
‘ *Lord.* : Grant this, O blessed God, for  
‘ Christ Jesus his Sake.

XVIII

*P L A N T I N G.*

**I** Plant this Tree here, in hopes that ere long it may prove a good one : But if it should prove otherwise, I should repent

pent of the Pains I bestow on it; I should think it unworthy the Ground it stands on; nor would I suffer it to stand long. Now, can I pronounce these Things concerning this Tree? What then do I think God pronounced concerning me, when he made me? Surely, he designed I should answer the Ends of my Creation, in doing my Duty to him, my Neighbour and myself. He gave me not my Being, nor did he endow my Soul and Body with such excellent Powers as he hath, for me to do no Good in the World, much less for me to do Mischief. What then can I expect from him, if I fail of these Ends, but the same Measure I threaten this Tree with, if it prove fruitless, even to be rooted out, and utterly destroyed?

‘ **O** Glorious God, who hast of thy  
 ‘ mere Goodness made me out of  
 ‘ Nothing, give me Grace to glorify  
 ‘ thee in my Life and Actions: Since I  
 ‘ am thy Creature, let me answer the  
 ‘ End of my Creation, in living as be-  
 ‘ comes thy Creature. Let me serve thee  
 ‘ with all the Powers of my Soul and  
 ‘ Body, and every Way that I am able  
 ‘ to advance

‘ advance thy Glory, and do thee Ser-  
‘ vice. O let me never give thee Cause  
‘ to repent that thou hast made me, and  
‘ to destroy me, as thou didst the Old  
‘ World ; but let me always so behave  
‘ myself, that thou mayst delight in me,  
‘ and do me Good, since I am the Work  
‘ of thine own Hands.

XIX.

GRAFTING.

**T**IS a wonderful Thing to see, how  
by this Means the Nature of a Tree  
is altered ! A Crab brings forth a good  
Apple ; a wild sour Cherry, bears a kind  
and sweet one : And in short, all Trees,  
however rough and unpleasant in them-  
selves, are made to be mild and plea-  
sant Fruit. Such as this Stock was before  
it was grafted on, such is the best of  
Mankind in his corrupt natural State.  
Alas ! were we left to ourselves, we should  
do no Manner of Thing that is good ;  
all our Works would be vile and unplea-  
sant in the Sight of God. But when a  
Man is, by the Baptism of Repentance, *faith,*  
grafted in the Body of Christ's Church,  
he becomes a new Creature, and lives by  
the Influence of another Spirit. It is true  
indeed,

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indeed, there are too many, who, tho' engrafted into the Church, live no better, nay worse than many Heathens: But these are dead Cyons, such as the Sap and Spirit of the Tree cannot enter; and therefore they shall be cut off again, and cast into the Fire.

‘ **O** Blessed Lord, who hast been pleased in Mercy to engraft me into  
 ‘ the Body of thy holy Church, grant  
 ‘ that I may be also a living Member  
 ‘ thereof. Regenerate me by the Grace  
 ‘ of thy holy Spirit, that I may walk  
 ‘ worthy of the Vocation wherewith I am  
 ‘ called. Grant that all carnal Affections  
 ‘ may die in me; and all Things be-  
 ‘ longing to the Spirit, may live and  
 ‘ grow in me. Let me not be a fruit-  
 ‘ less Branch in the Vine of thy Church,  
 ‘ and so be cut off from it; but let me  
 ‘ bear Fruit, and abide in it for ever.

XX.

*P R U N I N G.*

**H**OW apt are these Trees to put forth  
 fruitless Branches, which, if I did  
 not cut them off, would draw all the  
 Strength and Sap to themselves, inso-  
 much that I should have no Fruit worth  
 the

the gathering. I see in these the Resemblance of my own corrupt Nature, which is too apt to indulge its own foolish and extravagant Lusts, and to spend all my Time and Strength in Folly and Vanity; neglecting the mean while the Duties of Religion, those Fruits which alone are worthy of a Man, and a Christian, and which alone will turn to any Account. I must therefore be as watchful over myself, as over my Orchard: I must diligently observe my own vicious Inclinations; and whensoever any one starts forth, I must cut it off: I must mortify my Lusts, and learn to deny myself, if I intend to live as becomes me, and to bring forth Fruits worthy of my Profession.

‘ **O** Lord, I see and bewail the Cor-  
‘ ruption of my own Nature, my  
‘ Aversion to Good, and Inclination to  
‘ Evil: O do thou mortify my Lusts,  
‘ and quicken those Seeds of Good which  
‘ thy holy Spirit hath planted in me.  
‘ Prevent me always with thy Grace,  
‘ that I may never indulge myself in  
‘ Folly and Vanity, but seek to do those  
‘ Things only, which may render me ac-  
‘ ceptable in thy Sight. Give me that  
‘ excellent

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‘ excellent Grace of Self-denial, that so  
 ‘ I may never give Way to my foolish  
 ‘ Passions, and unreasonable Desires.  
 ‘ Let nothing proceed from me, but  
 ‘ what becomes a Man and a Christian,  
 ‘ and make me fruitful in all good Works.

## XXI.

### COCK-CROWING.

**N**OW hath this Bird awaked me  
 out of my Sleep, as it were to tell  
 me, *That the night is far spent, and the*  
*Day is at Hand:* That it is even Time for  
 me to arise, and betake myself to my  
 Work. But yet this is not the only Sleep  
 I ought to awake from: There is a more  
 dangerous Sleep of Sin and Ignorance,  
 from which also I ought to awake: Nor  
 yet is my worldly Business the main Con-  
 cern I have in Hand; no, the Business  
 of my Soul is the main Concern of my  
 Life; and unless I be vigilant and indus-  
 trious in that, all my Industry in worldly  
 Matters will be of so little Advantage  
 to me, that I shall be undone for ever.  
 Had the Cock-crowing roused St *Peter*  
 so far only as to bethink himself of his  
 fishing Trade, that it was not for him to  
 loiter about Courts, but to go and earn

his Livelihood; what had become of him? But because it roused him to Repentance, it saved his Soul.

‘ **O** Blessed Jesus, who by the Crow-  
‘ ing of a Cock didst recall thy  
‘ Servant *Peter*, when fallen from thee,  
‘ and cause him to bewail his denying  
‘ thee with penitent Tears; suffer me  
‘ not, I beseech thee, to lie secure under  
‘ the Guilt of any one Sin, for Want of  
‘ a faithful Monitor: But whensoever I  
‘ fall from my Duty, let every Thing  
‘ be to me, what that Cock-crowing was  
‘ to *Peter*, a Warning to me of my Sin  
‘ and of my Danger. And do thou, O  
‘ Lord, turn and look upon me; give  
‘ me Grace to take such Notice of that  
‘ Warning, as thereon to repent imme-  
‘ diately, as *Peter* did; and let my  
‘ Repentance be accepted of, as his was,  
‘ for thy Mercies Sake.

XXII.

*Going forth to Work.*

**N**OW is the Day come on; the Sun  
peeps over the Tops of the Hills,  
and spreads Light over the Face of the  
Earth; the Shades of the Night are  
vanished, and the Beasts of Prey have  
laid

laid themselves down in their Dens. Man goeth forth to his Work, and to his Labour, till the Evening. As the Earth was covered with Darkness before the Sun's appearing, so was all the Heathen World with the dismal Night of Ignorance, till the Sun of Righteousness arose, and by the glorious Light of the Gospel dispersed that Darkness and Shadow of Death: And what becomes Man now, but to go forth to his Labour? I mean, the Work of Religion, and the Service of God. Whilst we have the Light, it is fit we should walk in it; having no Fellowship with the unfruitful Works of Darkness, but live as becomes the Children of Light.

‘ **O** Gracious God, who hast of thine  
 ‘ infinite Mercy given Light to us  
 ‘ who sat in Darkness and the Shadow  
 ‘ of Death; Grant me Grace to live in  
 ‘ a Manner answerable to the great Advan-  
 ‘ tages I enjoy. Let me not mis-spend  
 ‘ this precious Time thou hast given me,  
 ‘ wherein to prepare for Eternity; and  
 ‘ to that End teach me, I pray thee, to  
 ‘ glorify thee in the Work of my Hands.  
 ‘ Let every Thing I do for the Main-  
 ‘ tenance

‘ tenance of this frail Life, put me in  
‘ mind of providing for a better : Whilst  
‘ mine Eyes look down to this Earth, let  
‘ my Soul look up to thee, my God, in  
‘ Heaven : Whilst I labour for this Meat  
‘ that perisheth, let me gain that which  
‘ endureth to eternal Life : And whilst  
‘ I work in the Business of my Calling,  
‘ let me work out my own Salvation.

XXIII.

*B E E S.*

**T**HEY say, that every Hive is a Pattern of a well governed Commonwealth : That there is the King, the Nobles, and the Commonalty, acting all in their several Places, and the meanest doing their Duty, with as much Chearfulness as the greatest : There are no Murmurers nor Complainers amongst them ; no Schismatics nor Separatists ; but all unite their Powers for promoting one common Interest. And truly this is the ready Way to prosper and flourish. Would to God we Men were but as wise, either in Church or State. Whether our Governors do their Duty or not, is not mine to judge. This is but too manifest, that we Subjects do not ours ; for we are every one of us driving on separate Interests,

terests, as if we were not of one and the same Nation, and we divide in Matters of Religion, as if we were not Members of one and the same Church? as if we had not one Lord, one Faith, one Baptism, one God to serve, and one Hope of Salvation.

‘ **O** God, have Mercy upon this poor  
 ‘ distracted Church and Nation;  
 ‘ heal our Breaches, and unite our Divi-  
 ‘ sions, make us all of one Heart and of  
 ‘ one Soul: Bless our Governors, that  
 ‘ they may intend nothing but thy Glory,  
 ‘ and thy Peoples Good; And make us  
 ‘ that are Subjects, humble, obedient,  
 ‘ and industrious in our several Callings;  
 ‘ that each of us may, in his Place, en-  
 ‘ deavour to promote Righteousness and  
 ‘ Peace, and to excel each other in Cha-  
 ‘ rity and doing Good; that so we may  
 ‘ drive on one common Interest, viz,  
 ‘ the Welfare of the Nation, the Pro-  
 ‘ sperity of the Church, and the Salva-  
 ‘ tion of all our Souls; thro’ Jesus Christ.’

## XXIV.

## A N T S.

**T**HE Ant is a very wise Creature,  
 if we may believe the wisest of  
 Men,

Men, who accordingly bids us go to her, and consider her Ways, and be wise. Truly the Foresight of this little Creature is very admirable, and it may be profitable as well as pleasant, to observe how carefully she lays up in a Time of Plenty, and provideth against an Evil Day: For, cannot I hence learn so much Wisdom, as (now that I am in Health and Strength, and best able to improve those Means of Grace which are afforded me) to lay up in store, and provide against the Time of Age and Sickness, and the Hour of Death? Alas! all the Comfort I shall then be capable of, must arise from ~~\_\_\_\_\_~~

~~\_\_\_\_\_~~ the Hopes of a blessed Eternity. Ah! those are stupid Fools, who spend the Summer of their Life in Sin and Vanity; so that when the Winter of Old Age comes, and they begin to droop and die, have ~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
no Provision made for a Death-bed.

‘ **O** Gracious God, thou hast sent me  
‘ to these little Creatures to learn  
‘ Wisdom; Grant that I may learn so  
‘ much as to be wise unto Salvation.  
‘ Teach me to look forward to the End

of my Days, and consider that Health  
 and Strength are Things but of short  
 Continuance; that the Summer of my  
 Life will be quickly over: and that it  
 concerns me to provide against the Time  
 of Sicknefs and Death. Let me there-  
 fore now remember thee my Creator  
 in the Days of my Youth, and treasure  
 up thy Favour, whilst the evil Days  
 come not, nor the Years draw nigh,  
 when I shall say, I have no Pleasure  
 in them. O let me make so good Use  
 of my present Time and Advantages,  
 that when nothing can afford me any  
 Comfort from without, I may have  
 within me the continual Fear of a good  
 Conscience; and that when my Flesh  
 and my Heart faileth, Thou, O God,  
 mayest be the Strength of my Heart,  
 and my Portion for ever.

XXXV

*The Singing of Birds.*

**H**OW delightful do these pretty Crea-  
 tures make the Fields! How do  
 they sweeten our Labour, and their own  
 Lives? For they, no doubt, take Plea-  
 sure in their own Musick; and their Plea-  
 sure is pure, and unmixed with Care, tho'  
 they

they know not where to find their next Meal: And good reason why ; for they have God himself to feed them. But have not I the same God to provide for me, that they have? What then do I mean, to be so often thoughtful and anxious as I am? Surely God hath as much Care for me as for these Birds ; yea, he hath abundantly more ; for he hath done infinitely more for me ; and I have his express Promise, That if I will but serve him, he will provide for me. Away then all doubtful and anxious Thoughts ; I will henceforward cast all my Care upon God: So to do is, I am sure, my Duty ; and by these Creatures I see, it would be also my Happiness.

‘ **O** Gracious God, of thee I am, and  
‘ on thee I depend : My Being  
‘ and my Well-being is the Effect of thy  
‘ meer Goodness : O teach me duly to  
‘ rely upon that Goodness : Banish from  
‘ me all Anxiety and Thoughtfulness  
‘ about the Things of this Life. Thou  
‘ hast given me my Body, and shall not  
‘ I trust thee for Raiment? That hast  
‘ given me my Life, and shall not I rely  
‘ upon thee for Food? Thou hast done

' the greater Things for me, and surely  
 ' thou wilt not deny me the lesser. I  
 ' know indeed, that by my Neglect of  
 ' thy Kingdom, and of thy Righteous-  
 ' ness, I have forfeited my Right to thy  
 ' Promise of providing for me; but I  
 ' solemnly vow to thee a stricter and  
 ' better Obedience for the Time to come:  
 ' O give me Grace to fulfil my Vow, and  
 ' then I know thou wilt not let me want  
 ' any Thing that is for my Good.

## XXVI.

*Going Home from Work.*

**N**OW have I done my Day's Work,  
 and am going Home with Satis-  
 faction: How much better is this than a  
 Day spent in Revelling and Drunkenness?  
 I have now a confident Assurance of God's  
 Favour, approving what I have done.  
 I can now lay myself down in Peace, and  
 without Fear of any Evil. How much  
 Joy doth there now spring up within my  
 Breast, from the Meditations and Pray-  
 ers which I every now and then give my-  
 self up to in the midst of my Work?  
 My Heart is enlarged, and my Spirit re-  
 freshed. Did Men but know the Pleasure  
 of a well-spent Day, they would never  
 spend

spend one amiss. Let others delight themselves in Ribaldry, lewd Talk, and foolish Jestings: I shall not envy them their mad Laughter: For my own Part, I have more Satisfaction now from one pious Thought, than I could have had from a thousand such Follies.

‘ **O** My gracious and merciful God,  
‘ give me Grace, I pray thee, to  
‘ spend every Day of my Life to as good  
‘ Purpose as I have, through thy Assist-  
‘ ance, done this. O let me never do any  
‘ Thing that may dishonour thee, or  
‘ wound my own Soul; that so when my  
‘ Days draw to an End, and my Life is  
‘ spent, I may have as much Satisfaction  
‘ in looking back upon the whole Course  
‘ of it, as I now have from this one Day;  
‘ and that when I come to die, I may re-  
‘ sign my Soul into thy Hands, with an  
‘ assured Hope of eternal Life. Let me,  
‘ I beseech thee, go to my Grave as I do  
‘ now to my Home, in Peace; and grant,  
‘ that after my Body hath slept its ap-  
‘ pointed Time, it may be raised to a  
‘ glorious Immortality; let me with Joy  
‘ meet my blessed Saviour at his coming;  
‘ and do thou come, Lord Jesus, come  
‘ quickly. *Amen.* C 3 A

*A Morning Prayer for a Family.*

**O** Holy, great and glorious Lord God! Look graciously down, we beseech thee, upon us thy unworthy Servants, who desire to offer up unto thee our Morning Sacrifice of Praise and Thanksgiving for all thy Goodness towards us. Thou madest us when we were nothing : Thou redeemedst us when we were worse than nothing ; and notwithstanding our repeated Provocations against thee, dost still continue thy Favour to us, and thy Mercies are renewed every Morning. We confess, O Lord, that we are unworthy of the least of them ; for we have sinned against thee, both in Thought, Word, and Deed. But we know and feel that thy Compassions fail not. O let us no longer despise the Riches of thy Goodness, Forbearance, and Long-suffering ; but grant, that they may now at length lead us to Repentance. Give us Grace to lead all the Remainder of our Lives in thy Fear ; and particularly this Day let us walk worthy of thee unto all well-pleasing, and be fruitful in every good Work. To that End, we beseech thee, to continue thy good Providence over us, keep us

us from all Evil, from that of Sin especially, and suffer no Temptation, either of the Devil, the World, or the Flesh, to seduce us from our Duty to thee, ourselves, or our Neighbour. As an Instance of our Duty to our Neighbour; accept, we beseech thee, our Prayers for all Mankind. Enlighten those with thy Truth which yet sit in Darkness and the Shadow of Death. Bless the Universal Church with Purity and Peace, that Part of it especially which thou hast planted in these Nations. And in Mercy thereto, bless the King, and all our Governors both in Church and State. Bless also all the People of this Land, particularly our Neighbours, Friends, and Relations; and all such as desire our Prayers. Apply thyself suitably to every one's Necessities; and grant, that we may all of us so behave ourselves this Day, and all the Days of our Lives, as to grow from one Degree of Grace to another, till at last Grace be perfected in Glory. These Things, O Lord, with whatsoever else thou in thine infinite Wisdom seest expedient for us, we humbly crave at thy merciful Hands, in the Name and for the Sake of thy Son Christ Jesus: In whose Words we farther call upon thee. *Our Father, &c. An*

*An Evening Prayer for a Family.*

O Gracious God and heavenly Father, we thine unworthy Servants cast ourselves at the Footstool of the Throne of thy Grace, praising and adoring thee for all thy Goodness to us and all Mankind. We confess, that it is of thy meer Mercy that we are alive this Moment; that thou continuest to us the Comforts of this Life, and the Hopes of a better. For we have been sinful and disobedient, and hadst thou dealt with us accordingly, we had now at this Instant been desperately bewailing our Miseries in the Sorrows and Horrors of a sad Eternity. Lord! what is Man, that thou shouldst in the least regard him? But what are we, miserable Sinners, that thou shouldst so far regard us, as still to embrace us in the Arms of thy Mercy; and notwithstanding all our Rebellions against thee, still to treat us with the Indulgence and Tenderneſs of a compassionate Father? When we thus reflect upon our Unworthineſs, we are confounded, and know not whither to fly, but to the ſame Mercy which we have hitherto ſo much abuſed. O do thou, for the Sake of Chriſt Jeſus, forgive us all that is paſt, and give us the Grace of thy holy Spirit  
that

that we may be more obedient for the Time to come, and perfect Holiness in thy Fear. And now that we are going to take our Rest, do thou take us, we pray thee, and all that belong to us, into thy especial Care and Protection: Give us moderate and refreshing Sleep, and raise us up again the next Morning so disposed both in Body and Mind, as to glorify thee in all the Instances of a sober, righteous, and godly Life. Neither pray we for ourselves alone, but for all Mankind: Call all those to the Knowledge of thee, who as yet know thee not; and grant, that all who do know thee may walk worthy of thee. But more especially we pray for this Church and Nation, and herein for the King and all that bear Authority under him; that under their Government and Protection, we may lead quiet and peaceable Lives in all Godliness and Honesty. Have Mercy upon all that are in any Distress, whether of Mind, Body, or Estate; and deal with us all, not according to our Prayers or Deserts, but according to our Needs, and thine own Mercies in Jesus Christ; in whose blessed Name and Words we conclude our imperfect Prayers; saying, *Our Father, &c.*

THE  
HUSBANDMAN'S  
PRAYER.

As Translated from

The Reverend Mr *Prichard's*  
BRITISH POEMS.

**T**HOU Great Creator of this Earth,  
That gav'st to ev'ry Seed its Birth:  
By whom our Fields with Show'rs are blest,  
Regard the HUSBANDMAN'S Request.

I'm going now to Till my Ground,  
And scatter there my Seed around;  
Which I no more expect to see,  
Unless thy Blessing sow with me.

In vain our Seed around we throw,  
In vain we harrow where we sow;  
Except Thou dost our Labours bless,  
And give the Grain a due Increase.

Not

Not one of all my Barn-Supplies  
Will ever from the Ridges rise,  
Unless thy Blessing does pervade  
The bury'd Corn, and shoot the Blade.

Let then thy Blessing, Lord, attend  
On all the Labours of my Hand :  
That I with Joy may Reap and Mow  
A rich Return from what I sow.

Open the Windows of the Sky,  
And show'r down Plenty from on High :  
With Fat of Earth the Seed sustain,  
And raise a Spear from ev'ry Grain.

Let not our Sins thy Vengeance move ;  
To turn our Heav'n to Brass above ;  
Or harden into Ir'n our Earth,  
And o'er our Fields to spread a Dearth.

But pour in Season on the Grain  
The former and the latter Rain ;  
And in Proportion due supply  
The needful Change of Wet and Dry.

Forbid the Vermin to devour ;  
Forbid the Mildew's blasting Show'r ;  
Forbid the Tempest to destroy  
My growing Crop, and promis'd Joy.

Crown

60 *The Husbandman's Hymn.*

Crown with thy Goodness, Lord, the Year,  
And let thy Blessings round appear;  
Let Vales be cloath'd with Grass and Corn,  
And Hills let various Flocks adorn.

Give to the Sons of Men their Bread:  
Let Beasts with fatt'ning Grass be fed:  
All Things in Plenty, Lord, provide;  
That all our Wants may be supply'd.

Give us a Plenty, Lord, we pray,  
From Fields of Corn, from Meads of Hay;  
Of Fruits from Orchards grafted Stocks,  
Of Milk from all the milky Flocks.

Thou, Lord, vouchsafe to bless our Land,  
And ev'ry Work we take in Hand;  
That so with lifted Hands we may  
Return Thee Praises Night and Day.

F I N I S.



